

is ingrauen in our hearts  
with his hand, and is  
formed vpon the mo-  
del of that loue which  
hee hath borne vs in his  
Son: according as hee  
saith in the 15. of Saint  
*Iohn: As my Father lo-  
ued mee, so haue I lo-  
ued you: remaine  
in my loue.*

(. . .)

**FINIS.**

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ued you: remaine  
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(. . .)

**FINIS.**

# HERACLITVS:

2

OR

E. 67

MEDITATIONS VPON THE  
vanity & misery of humane life, first  
written in French by that excel-  
lent Scholler & admirable di-  
vine Peter Du Moulin Mi-  
nister of the sacred  
word in the réfor-  
med Church  
of Paris:

*And translated into English by*  
R. S. Gentleman,



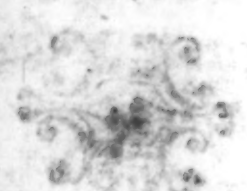
*Printed at Oxford by Ioseph*  
*Barnes. 1609.*

HERACLITUS

OR

THE  
MEDITATIONS  
ON THE  
NATURE OF THE  
UNIVERSE  
BY  
THE  
LORD OF THE  
TREASURY  
OF THE  
COMMONS  
OF GREAT  
BRITAIN

AND  
OF THE  
COUNCIL OF  
THE  
UNIVERSITY OF  
OXFORD



1592:40

Printed at Oxford by Joseph  
Barrow 1609.



TO HIS MVCH

HONORED FATHER:

S. F. S.



IR,

The natural respect, that an  
observat sonne  
oweth to a wor-  
thy and careful father, obligeth  
me to meditate on some thing  
that may deserue your perusal,  
and answere part of your expe-  
ctation: hauing therfore tasted  
the fruits of many mens inuē-  
tions, I could not finde any sort  
so holefome for a man of your  
A 2 yeares,

## The Epistle

yeares, nor so pleasing to mine  
ovvne relish as this ensuing  
treatise of that worthy Gentle-  
man and admirable divine Pe-  
ter Du Moulin, vvho by his  
tongue, and pen doth daily win  
many soules to God, which other-  
wise would by the subtill delusi-  
on of Sathan, and the perswasive  
discourses of vicked Masse-  
priests, and sin-plotting Iesuits  
run headlong to their owne de-  
struction. I knowe your expence  
in my breeding may iustly re-  
quire as great a worke as this  
immediatly frō my selfe, which  
I shoulde bee as willing to per-  
forme, as you to command, were  
it not that I looke backe into  
this age as full of envious detra-  
ctions, & idle censures, as void  
of

## Dedicatorie.

of all true iudgement, and vertue. Moreover this matter being a divine morality, or rather a morall diuinity would seeme too graue for my youth, and too high for my knowledge. Wherefore I am the rather desirous to make use of this Translatiō, because it will serue not only as a buckler against those criticall shafts, which some musty quier might send out against mee, but also as a comfort & restorative for your declining age. I haue presumed to dedicate it to your fatherly censure, as being yet vnable to apprehend any other thing that may either adde perfection to it selfe, or deservedly attract any favor frō you: humbly craving that the errors

## The Epist. Dedicatory.

of this Translatiō may not any  
way impeach your good opiniō,  
but as you haue formerly, so  
now & ever after you wil bind  
me to rest

Your most observant and  
respectiue sonne

R. S.

THE  
AUTHORS EPISTLE  
Dedicatory to the La-  
dy ANNE of Rohan,  
Sister to the Duke  
of Rohan.



ADAM,  
this booke which  
warreth against  
the vanitie of  
humane life, is  
deservedlie due  
unto your Ladyship, who hath  
truely vanquished it in your  
selfe. I encounter it with words  
but you overcome it by actions.  
And actions doe so far surpasse  
words, as health excelletb a me-  
dicine, and as victory is more  
honorable then a combat. Your  
name only in the beginning of

## The Authors

my booke shall serue for a document: for if this little worke bee a true portraiture of vices, your life is a perfect patterne of opposite vertues. Also I doe ingeniously confesse to haue receiued from your perfections much aid toward the perfecting of this small inuention. For to drawe out the Image of vices I am to represent the contrary of that which I doe both see and admire in you; to haue the sacred word of God often in your hand, but more often in your mouth; to be daily in prayer; to haue Modesty without Art: to haue your hand open to the afflicted, and your eare deafe to vice: In vnderstanding aboue your sexe to haue humility below your condition

## Epistle.

dition: to haue a firme and free zeale without any scruple, from which christian prudency hath taken away al affected austerity. These are vertues that each a-part is sufficient to attract admiration, notwithstanding they all concur in you. They are vertues that the greatnesse of your house doth render more remarkable, and the corruption of our age more admirable. An age in which vices are maners, and wherein debasching humors, and prophane vanity are passed into nature, and turned into complexion. In the midst of these corruptions, you shine as a burning candle in an obscure night. I am well assured that your modesty permitteth

## The Authors.

not this discourse; but the publicke profit requireth it. To the end that each may knowe what estimation we haue of vertue. To the end also that those vices which spread themselves, & increase amongst vs, may be repelled by your good Example, and that your vertues serving as accusations may be a meanes to incite vs to good. It is our glory that that sacred seed which wee haue scattered abroad, hath fallen into so fertill a land where it hath brought forth so rare fruit, especially amongst vs, who haue so many examples extant, that doe demonstrate the difference betweene true piety, and that superstitious deuotion, which endeuoreth to obtain the fauor

## Epistle.

favor of God by a seeming pen-  
sive action, which limiteth it  
selfe to a set number of reitera-  
ted prayers, and hath reduced  
religion to the fingers ends.

Having then had (Madam)  
so many reasons to dedicat this  
writing unto your Ladyship.  
This one being sufficient, that I  
had neuer undertakē it but by  
your command. For I am desti-  
tute of those ornamēt's that are  
required in this distastful ag<sup>e</sup>: I  
haue not any great words, nor  
those swelling tearmes that on-  
ly fit for like humours: I speake  
not of the Barriquades of gree-  
dy desire, nor of the Escalades of  
vertues. I call not Iesus Christ  
the Dauphin of heauē, neither  
do I compose Orations upō the  
Fanne

The fo-  
leries o  
Father  
Cotton  
in his s  
mons b  
fore the  
King o  
France

## The Authors

Fanne and Noſegay, it ſufficeth me to write French, my intention being only to be underſtood, and in deciphering of vices to plant in your ſpirit the conſept of the world, and the loue of God. In meane tearmes I intend to diſcourſe of high matters, and with a coale to delineate out the truth. The defect that is in it ought to bee imputed in part to my dulnes, in part to my condition, which is much buſied and diſturbed.

It is hard for a man to meditate amongſt the blowes of Harquebuſches, and to mount his ſpirit very high, when a thouſand oppoſed things doe tend downward and break his flight. But the ſelfe ſame ingenious diſ-

## Epistle.

disposition, which solicited you to incite mee to write, shall also cause you to support the imperfections of it. Because (not thinking in the beginning it should haue passed forth of my house) it is not so well adorned as I could wish. But seeing that it must now traverse abroad by your commandement, my desire is that it may be receiued as from the hand of him, which prayeth to God for the prosperity of your most noble family, which God hath honoured with his holy and diuine alliance, & who hath no other ambition then to obey you, and remaine all his life,

Your Ladyships most humble  
and obedient servant,

PETER du MOYLIN.

and obedient servant,  
Your truly, J. M. Smith

М. 1705 М. 1705

*Meditations vpon the vanity  
and misery of humane life*



**T**HE importu-  
ning diversitie  
of worldly af-  
fares, doth cut  
our time into a  
hūndred thousand pieces. And  
every affaire doth take frō vs  
one part of our life, leaving  
vs no time, but that which  
wee gaine by theft; substra-  
cting some houres for to ex-  
amine our selues in secret, &  
to entertaine our mind with  
religious thoughts. these so-  
litary meditations haue suffi-  
cient in them to employ our  
wits. For the first subiect,  
which doth present it selfe to  
our perysall, is a consideration

of the vanity, and misery of humane life; not for to molest vs any way, while wee are in it; but to prepare our selues to depart well out of it. No man can aspire as hee ought to the future life, which doth not contemne this present. Neither can any man contemne this present, which doth not well knowe it. And the way to truely knowe it, is to remoue it farre from vs, to withdraw it frō our heart, and to banish it from our affection. For worldly goods being neere at hand do both dazell the minde, and distract the iudgement.

But let vs first enquire, before wee proceede, of some one

one that hath passed this way. King Salomon in the beginning of Ecclesiastes, entering into that meditation, doth write, that *vanitie is most vaine, all is vanity*. That great & mightie King, which had riches without example, peace without trouble, glorie without envie, who was obeyed of his subiectes, respected of his neighbours, and raigned forty yeares, which was a sufficient time to content his mind, in sumptuous buildings, in multitude of horses, in all variety of studies & sciences, who had traversed his Spirit through all the secrets of nature, evē frō the Cedar, vnto the Hyssope,  
Ne-

Neverthelesse in the conclusion of all, considering howe these sweetes are conſected with bitternes, how there is little cōſtācie in these things, how there is smal content in all this travaile, he makes this the close of all his actions,

*Ecclesiast* *That all is vanity and affliction*  
*Cha. i. 14* *of Spirit. But before that Salo-*  
*mō had proved these things,*  
 he learned that lesſon of Da-  
 vid his father, which is writ-  
 ten in the 39. Psalme, *Truelie*  
*every mā is nothing but vani-*  
*ty, hee walketh in a vaine shad-*  
*dow, & disquieteth himselfe in*  
*vaine, he heapeth up riches, and*  
*knoweth not who shall gather*  
*them. Let vs therefore accor-*  
*ding to the rules of such ex-*  
*cel-*

cellent men, enter into that meditation, and taking that rasor out of their hands, make an *Anatomie* of our selues. There is no discourse more serious the that which treateth of vanity. Not contemplation more high then to reason of our owne infirmities: seing by that meanes man contemning himselfe, is elevated aboue himselfe. This vanity linked with miserie, is to be considered, first in the *Nature of man*; secondly in his *actions*; & thirdly in his *thoughts and desires*.

*The vanity of the Nature of man.*

**F**irst to speake of mā in his ori-

The birth  
of man.

originall; The most noble of them, yea if hee be the sonne of an Emperour, doth receiue his forme betweene the two basest excrements of Nature, & there he is nourished for a time with the most impure bloud of all. Hee is there subject to be bruised by the least fall of his mother, or stifled by the savour, which proceeds from an extinguished Lampe; his birth is shameful, in so much that womē blush to bee publicuely scene in childbed. It is also reputed an honour to kill a man, & therefore *Duells* adde to one much reputation; because as it is a shame for a man to be borne into this world; so it is an honour

hour to send him out of it. A  
manifest prooffe that the life  
of man is evill, since that it is  
so great a dishonor to beget  
it, and a greater glory to de-  
stroy it; seeing that also hee  
doth begin his life with sor-  
row, and being borne im-  
mouable, tumbleth into his  
owne filth; whereas other  
living creatures, are no soo-  
ner out of the wombe, but  
they fall on their feet, and are  
ready to goe, nor out of the  
shell, but they run for meate.  
He againe is born vnto such  
necessity, that he is compeld  
to gaine his own living with  
the sweate of his browes,  
whereas other living crea-  
tures doe find all things rea-  
dy.

dy prepared for the, man only hath need of habiliments: for hee which is the most noble in the world, is ashamed to shew his nakednesse, & therefore hideth himselfe vnder the spoiles of other Creatures. Hee is subiect to more maladies, then all the Beasts together, to which the obscurest fogges or evening dew doe no hurt. They never bleed at the nose, although they goe alwaies declining toward the earth; They are ignorant what the *Catarre*, *Calcul*, & divers sorts of Agues, meane: Man only is capable to discern these differences, and to feele their effects. For if there bee any  
beasts

beasts which are more afflicted with diseases, they are such that liue limited within the precinct of some house, & so receiue it by Cōtagion.

But some will obiect, that man hath reason aboue the beastes, which is indeed the reason of his tormēt, in winning him to practise dangerous, & pernicious designes: to be subtile in contentions, to winde himselfe into other mens affaires, & being once satisfied, to stirre vp an artificiall appetite, and a desire to drinke without thirst. I am ignorant what the reason is, but we are much more sensible of ill then good, and that griefes do more disturbe vs, then

then pleasures can content  
 vs. Scarfe can wee thinke of  
 an absolute health; but some  
 torment or other doth pre-  
 sently possesse vs, as the *Tooth-*  
*ach*, or *paine in the fingers end*.  
 One drop of Gall will distast  
 a whole vessell of Sweetes:  
 How much then of happy  
 fortunes is required, to digest  
 one affliction?

*The vanity of man in  
 his actions.*

*Infancy.*

**M**An being borne so  
 poore, & base into  
 this world, how many  
 years steal frō him before he  
 receiue ability to cōduct him  
 felfe? How long, and labori-  
 ous is his instruction? What  
 time

time is consumed, while hee  
trembleth vnder Masters, for  
to gaine vnprofitable words  
and some little superficiall  
knowledge? Also who doth  
not discern in this parte of  
his age, an vtoward perversi-  
tie, a contradicting hu-  
mour, and in one Infant spi-  
rit, all the vices of man, as  
buddes, and graines of some  
future infelicity? The onely  
meane to appease children,  
is to correct some one be-  
fore them. If any doe but  
touch one of their toyes,  
they overturne al the rest for  
despite. The loue and respect  
which they giue to their pop-  
pets are eminent seedes of I-  
dolary. Such are the infants,

B

that

that are begotten of the best  
 of mē: a graine of corne well  
 vſed in growing produceth  
 ſtraw, a mā circūciſed beget-  
 teth an Infant vncircūciſed.  
 Therefore you may know by  
 the perversity of your chil-  
 drē, the image of your cor-  
 ruption.

Youth.

After mans infancy fol-  
 loweth his youth, which is  
 an vnbridled humour, a vio-  
 lent heate, that provoketh  
 him to vndertake things vnfit  
 that leadeth him into al dan-  
 gers, and that induceth him  
 to reiect all instructions. O  
 how many men doe wander  
 in this way? How many per-  
 ſons in this age are corrup-  
 ted with too much pleasure,

lul-

lulling themselves asleepe in  
the lap of such, that seeke to  
strangle them? O traitresse  
*Dalilah*, which seekest by thy  
inticing flatteries to deliver  
vs to an enemy far worse the  
the *Philistins*, which is the  
Divell himselfe! Such plea-  
sures are like vnto gilded  
pils; which vnder their exter-  
nall beauty include bitterness.  
They are also like vnto fresh  
Rivers, that end their course  
in the sea, loosing their sweet  
relish in an Ocean of saltnes.  
True zeale cannot flourish  
vnder so nice and delicate a  
governement; nor can the  
perfect knowledge of God,  
(which is a celestiaall giift) be  
subiected to the belly, it can-

not remaine amongst swine:  
 that habitatiō is only agree-  
 able to the Diuell; who by  
 the permissiō of Iesus Christ  
 hauing entred into a heard  
 of swine, compelled them to  
 runne headlong vnto their  
 owne ruine, and who (as it is  
 recorded in the holy writte)  
 nourisheth prodigall childrē  
 with the huskes of pleasure,  
 instead of their parēts bread.

Ripe age.

This heat being somewhat  
 allayed by age, and man now  
 come to his maturity, be-  
 hold other vanities, which at-  
 tend on him, although not  
 altogether so violently scor-  
 ching; yet more opinionated,  
 and troublesome. For then  
 comes irremoueable care,  
 do-

domestique troubles, the knowledge of husbandry, contentions in law, and the labour of painefull Mechanique Arts, all to the ende, that he may gaine somewhat for his children, who sucking from him all that he hath it may bee, is onely requited with ingratitude, & reproch. These infelicities are the occasion, that man is alwaies wearied with the things present, desiring onely things to come, & continually endeavouring to catch at somewhat that is already escaped; wherea if by chaunce they obtaine it, it dissolveth to nothing, as it is in their handes, or if they enioy it, it yeeldes

no contentment, nor doth any way appease their fear, or satisfy their desire. This evill hath many inconveniences.

Covetous  
ness.

There are many men, which will hazard their life, to win a little mony, that is, to loose their being, for to gaine the meanes to bee, which misse the ende, to obtaine the accessories: As hee which selleth his sworde to buy a sheath: or his horse to haue some provender: and to gaine worldly pelfe, not to serue his occasions, but rather for himselfe to serue it; to haue riches as one hath a feaver, which doth more often possesse the griued, then the griued it. To bee  
lik

like vnto a greedy dogge,  
which lying vpon hay, and  
not eating it himselfe, will  
snarle when any other com-  
meth neere vnto it. O mise-  
rable people, that liue poor-  
ly to dy rich! that are most  
covetous in their declining  
age, which is to provide for  
a tedious iourney, when it is  
even finished! But a man that  
feareth God, for to avoid so  
great an inconvenience, will  
consider in himselfe, what is  
the worth, and estimation of  
such drosse; and will con-  
cept, that the Divell is the  
onely giver of these things,  
and seducer of mindes from  
true piety, and the Divine  
knowledge of the Almighty,

who sheweth vs. what estimation wee should haue of riches, in giving largely to the wicked, within whose breasts it doth fall, as a purse into a stinking privie. Iesus Christ doth giue vs an example, what repute is to be held of it, in committing his purse to Iudas, when as he gaue his holy spirit to his faithfull Apostles. And if he had thought wealth to haue bin the true felicity, no questiō he would haue gathered it more abundantly: but hee had not so much where to lay his head on. Hee hath willed vs to honour poverty by his example. And the great King of the worlde will despise all things

things, that shall intice vs to affect the contrary. A little wealth will suffice vs to liue well, and lesse to die happily: *godlinesse with contentment is* 1. Tim. 6 *a great gaine*; wee are come naked into the world, & naked shall wee go out: peaceable poverty is much better then troublesome riches. But man is so foolish, that he had rather drawe water out of a great disturbed river, with difficulty and perill, then frō a little cleere brook with facility and ease; had rather take a great masse of gold with torment, and daunger; then a little with peace and security; and in fine, hee will be nothing the more satisfi-

ed. Moreover hee often thinketh that to bee lost, vvhich was never gained by him: this kind of avarice is alwaies linked with envie. If peradventure a mā lose his worldly fortunes (according vnto *ro. 23. 5.* that which *Salomō* laith that *Riches taketh her to her wings*) it doth sometimes distract humane sense, for to ransake a covetous person, is to flea his skin frō his body, to take from him his riches, is to deprive him of his heart, since that such doe wholly devote both heart and affection to their wealth. The faithfull considering these things, will say with the wise man, that *This is also a vanity and affliction of spirit.* Like

Like to this former vanity, is that of those, which aspire to honour, & greatnesse, with an extreame desire. Amongst that multitude of people, which presse themselves in mounting vp, those that follow, endeavour to march vpon them, which goe before: and at length three partes of them, being driven to stay behinde, swell with enuie, and griefe at the rest; when as those that haue attained to the height of honour, drawe vp after the their scaling ladders, fearing that otherwise, some by aspiring might parallel their worth. But oftentimes when they haue possessed themselves with these dignities,

nicities, they are like vnto *Apes* which having once climbed to the top of a tree, or house doe sit and make all favoured faces at passengers, & retain the people to gaze at their moppes: For then ordinarily their weaknesse doth encrease, and their vices grow eminēt; in so much that they finde more care, and feare in that state of greatnesse, then whē they were most meane. The highest boughs are most shaken by the winde, and the points of steeple most beaten by stormes, & lightening. A man hath least minde to sleepe in beds of silke embroidered with gold. The greatest feare of poisoning is at  
Tables.

Tables furnished with variety of delicate dishes. Whereas on the contrary, it hath not beene heard, that any hath received hurt out of woodē cups. After an innocent travel, sleepe seemeth pleasing in a bed of straw. *This is also a vanity, and affliction of spirit.*

Aboue all that vanitie, which corruption doth continually attend, there doth appeare in Princes Courtes a certaine noble captivitie; where vnder the colour of greatnes, is the highest servitude, & those gilded chaines, that fetter mens mindes. Hee which will live here, must alwaies be masked, & prepared in one houre, to covert himselfe

*The life of  
Courtier*

selfe into twentie severall  
shapes, to entertaine manie  
servants, but no friends. There  
innocēcy is accounted meere  
simplicity, and to affirme a-  
nie thing, is to disprove the  
same. There are two sorts of  
people in court, which hate  
one the other, ech knowing  
of it, notwithstanding there  
is alwaies an emulation be-  
twene them, which should  
first attēpt any point of ho-  
nor, to do the other service;  
and bee the last that shoulde  
end it. But such ridiculous  
complements, are like vnto  
Antike actions. Envy which  
doth supplant, and deceaue  
his neighbour, or that doth  
smarle in secret, is there per-  
pe.

petually, and to appease it there is no way but by miserie. Vices & degenerat actiōs are esteemed amōgst Courtiers, as precepts, and part of their composition. Not to be corrupted by them, there requireth more faith then a graine of Mustard seede. As Crowes builde their nests in the highest boughes, so doth the Diuel amōgst the highest of men, where spreading his wings, hee clocketh for his little ones, which are his vices; because there they remaine, more exposed to the sight, and never appeare but with authority. There also shall you see *Cavalieroes*, which out of their gallant dispo-

disposition will kill on the other vpon the interpretation of a word; a manifest confession, that their life is not much worth, which will sell it so good cheape. Notwithstanding these kinde of men, that are in such occasions so valiant, doe flie away, vwhen they shall suffer any thing for Gods cause. Surely many such are required to make one good Martyr for the holy Gospell. O how ill doe they vnderstand the precepts of honour! *This is also an unhappy life, & extreame vanity.*

To this also there is linked the vanity of another sexe. For the most part of women are vaine, not onely out of weak-

The vanity of women.

weakenesse, and example :  
but also by expresse professi-  
on. All their study is how to  
establissh vanity, & about this  
they haue great strife, and e-  
mulatiō. For amongst those  
worldly lusters, you shall see  
women corrupted with de-  
licacies, subiecting themselues  
to fashions, and aspects of o-  
thers, loosng the vlc of their  
feet, by pleasing their fancie  
with too much neatnesse, im-  
ploying the fourth parte of  
their life, in attiring them-  
selues: wearing haire bought  
out of *Tyre-womens shoppes*,  
painting their faces, Idolatri-  
zing their owne bodies, yet  
neverthelesse crucifying the  
with a iust punishmēt, igno-  
rant

rant of all things, yet studying to speake wel, viewing themselves in a looking glasse a thousand times in a daie, & calling consultations vpon a particular haire. Poore creatures, who in altering the colour of their haire, & adding somewhat to their height, by extraordinary shoes, would disprooue the saying of Christ, & that he vnderstood little, when he sought to verifie, *that man could not make one haire white or blacke, nor adde one cubit to his stature.* Make but a collection of the time, that a curious woman doth spend through al her life in dressing her selfe, and you shal finde, that it is more the

Mat 5.36  
6.27.

a fourth parte of her age:  
This curiosity hath some af-  
finity with servitude. Who  
amongst them will apply so  
much time in doing good  
works? And how commeth  
it to passe, that those habits,  
which were givē vnto mā for  
to hide his sin, are now con-  
verted into sin it selfe? What  
is the occasion, that that  
which God hath ordained  
to cover mā's shame; serves  
now to set forth his glorie?  
That that which was an ar-  
gument of humility, is now  
becōe the matter of pride?  
There is nothing so contra-  
ry to the will, and glorie of  
God, as that vaine vanitie.  
For a womā that hindereth  
the

the going of her owne feet,  
 by wearing such nice, and  
 high pantooffes, how cā she  
 fly away into a strange cou-  
 try for Gods cause? A flesh  
 that is so delicat, how can it  
 endure to take rest, being im-  
 prisoned for the testimonie  
 of the divine Gospel? A wo-  
 man which by reason of her  
 painting canot tolerate the  
 heate of the Sunne, how cā  
 she then endure the fire for  
 the sacred word of God? ob-  
 serue our preparatiōs to suf-  
 fer afflictions, & peruse our  
 apprētiship to Martyrdome  
 and in the end you will finde  
 that *Salomon* hath not scene  
 such things in his time, and  
 that *The vanitie of vanitie,*  
 which

which he speaks of, is inferior to the *vanity* of this age.

But now behold another sort of varity, which doth much vex & trouble man.

Of pettifogging  
strife in  
law.

A roaring, crying, & turbulent vanity, which is armed with stings, & covered with subtilty: which emploieeth all the best part of mans life in pettifogging strifes, and amongst the controversies of importunate proceſſe. Doe but enter into some greates Hall, or place of pleading, you will admire at the confused murmure, the corrupted discipline, the wearisome courses, & contentious humours, & wil truly perceiue that

that in carriage of all these things, there is no mention of God, vnlesse perchance in swearing. And that there in the meane time, while that two persons doe consume their estates, to gaine a processe, commeth a third & beguileth the both of the prey, and oftentimes their charge in following, surmounts the principall. O how many mē doe liue by the losse of others? how many would fast without riches, if al those that endeavour to consume one the other, should but enter into familiarity & friendship? I do thinke that God doth perceiue this confused, & murmuring multitude, in  
the

the same fashion, as we doe  
see a litle hillock full of Ants,  
running together pell mell,  
without order, or reason.

*This is also a great vanity and  
affliction of Spirit.*

Some one it may bee  
knowing these things to be  
true, will say neverthelesse,  
that there is in humane life  
some honest study, some lau-  
dable knowledge, and many  
civil, and religious vertues,  
which cannot be comprised  
vnder vanity, but deserue to  
be much esteemed. In this o-  
pinion doth principally ap-  
peare the *vanity of mans spi-  
rit*. for if the best of humane  
actions bee but vaine, how  
much more is vanity it selfe?

Let

Of the  
know-  
ledge of  
the tōgus

Let vs first begin to examin  
studies and sciences.

In this our moderne time  
learning is onely reputed to  
be the knowledge of langua-  
ges : & those that are learn-  
ed, doe busie themselves to  
finde out howe the Romish  
womē did speake two thou-  
sand yeares since, howe the  
ancient Romanes did appa-  
rel themselves, how people  
did then affect Comedies, &  
to refine some Latine or  
Greeke words, that are now  
growne out of vse by an-  
tiquity. This kinde of course  
is to vse a golden scepter for  
to take vp dong, to employ  
the vnderstanding, which  
ought to flourish in one, to  
some

some base occupation, & to make a feast of nothing, but sauce. For the knowledge of these things is onely profitable to season, no way good to nourish. Also there are some, that when they have attained olde age, doe then search for words, when they should have the things. Many there are also, that begin to read grammar, when they are come to vse spectacles. They learne rules to speake eloquently in Latine, when they are barbarous in their owne native language. So that their life is a continuall incongruitie.

Philosophy and the sciences have many thinges not

Of learning and Philosophy.

C

on.

only more high, but also harder: like vnto pine apples in the highest parte of a pine tree, vvhich many seeking to obtaine, doe fall in climbing for them, whereas others doe breake their teeth that strue to open them. Such is this learning, that as it indueth a man with much knowledge; so also it addeth vnto him more care and trouble of minde. For *Salomon* saith, that *hee which doth augment his knowledge, doth but increase his sorrow*. Ignorance is neuer without some commodity. And in conclusion, when wee haue gotten all the precepts of this knowledge, it extends it selfe not far, and is of

of small vse : For man cannot by all his Philosophy attaine to the perfect knowledge of a small fly, or garden lettice, much lesse of his owne composition. We desire to traverse our spirits through all things, but remaine strangers to our selues. Wee will knowe much, and performe little. To speake more properly, our study is no labour, but rather an idle action, which doth torment vs without any hope of advancement. Like vnto the Squirrills, that runne continually within turning Cages, thinking to get away, when as after all their paines taking, they still remaine in

the same place. Wee learne little with great paine, and that little doth scarcely amende our imperfections, but rather oftentimes addes more to them. One drop of wisdom, guided by the feare of God, is more worth then all humane learning. For what doth it profit a Lawier in taking paines to gaine the proceffe of another, if hee himselfe bee at variance with God? What commodity reapeth a Physitian, to iudge of another mans health, if he himselfe be not as yet resolu'd to feele the pulse of his owne conscience? What good is it to any, that haue learned the ancient histories if

if they be ignorant of those things that passe in this time? Or to haue learned by Astronomy the motions, and influences of heauen, if they knowe not the meanes how to come thither?

There bee some, that undertake long tedious voyages, gaining many hostes, but few friendes, promising to learne much in their iourney, whē as oftentimes they returne more foolish then they went: & perchance hauing circuited the earth, doe sorrowfully bequeath their body to it, for a conclusion to their perfected resolutiōs, as flies when they haue passed many times round about

Of travel  
lers and  
Pilgrims

the candle , at length enter  
 into the flame. After they  
 haue seene so much land,  
 there onely requires a hand-  
 ful for to cover them. With  
 this vanity are they iustly af-  
 flicted, which make long voi-  
 ages toward some Saint, for  
 to desire that they may get  
 children, when it may bee at  
 their returne they finde that  
 some officious neighbour  
 hath discharged them of that  
 care. *This is also a vanity and  
 affliction of spirit.*

Of Civill  
 vertues.

Perchance our civill ver-  
 tues haue some things that  
 are of more cōsequence. But  
 here out of this also doth  
 bud another vanity , seeing  
 that those vertues haue no  
 mo-

motion, but by vices. For  
choller giues an edge to va-  
lour, Cowardice doth make  
a man to be more circūspect,  
and wary. Ambitiō, Avarice,  
& Envy, are as stings to stu-  
dy, & Industry. The feare of  
an ill report in many women  
is the cause of Chastity, ma-  
ny are sober out of a cove-  
tous humour, others for ne-  
cessity; friendships are con-  
tracted, either for the desire  
of pleasures, or for the hope  
of profit, the first being no o-  
t<sup>r</sup>erwise then a paltry bro-  
kerie, nor the last then a mar-  
chandise. Religiō it selfe doth  
often serue for a cloake to  
such couetous persons: for  
many followe Christ *in the*

*desert onelie to haue breade,*  
which is to subiect their vnderstanding to the belly, and the chiefe of vertues to the meanest of vices, but I know not which is worse, either to fly away from Christ, or to follow him for gain: to serue him for money, or to serue the Diuel for nothing. Whether it doth seeme most iniurious and ignominious towards God, either to leaue his Sonne Iesus Christ, or in following him, wrongfully to make him a valler to our concupiscences. What can these vertues then bee that march vnder the Pay of the Devill? Surely this is also a great vanity and manifest corruption.

*ruption.*

Wherfore some (not perceiving anie thing in the worlde which is exempted out of this vanity, & that vices & impiety haue infected all sorts of estates and conditions in humane life ) doe thinke to wrest themselves out of it by cōfining their bodies to some desert, and condemning their mind to a perpetual care, where being secluded frō all company they liue in continuall silence, neuer speaking but with God and themselves. This solitarie humour in manie doth proceed from a brutish conceipt, in others from a weak spiritie incapable of humane

society, in others frō an ambition to be remarkeable for some extraordinary profession, and in others out of discontent & envy, that they are wearied in swimming against the current of this worldly streame, and in hauing received all things stil contrary to their desire; Notwithstanding I do not doubt but that there be some which doe embrace this sort of solitary life to banish themselves from the vices of this world, & to serue God with more liberty. But such are much deceiued who willing to forsake the world do returne farther into it by other meanes, and are assaulted by worse tēptations. For  
then

then passionate griefes, curious cogitatiōs, peeuish Idlenes, Hypochondriacall humours, dispaire, presumptiō, and selfe admiration doe insensibly glide into mēs spirits vnder the professiō of an extraordinary factity; all which do render the spirit discontented of an insolent melancholy and presumptuous devorion, which oftētimes degenerateth into madnes and want of sense. A solitary man in the extremity of his griefes and sadnes hath no bodie to comfort him, & comparing himselfe with none other but himselfe, hath this conceipt, that he is some excellēt thing. But then lustful desires doe

Hierom  
in his epi  
stle to Eu  
rochium

do doubly burne within him. For mā is of this nature that hee thinketh those thinges most beautiful which are farthest remote from him. So Saint *Hierome* being in the midst of a desert & in his greatest abstinency doth confess that his minde was then amongst the dances & Ballads of young maids, and that he did burne with incontinency and desire. Besides the Devill following Iesus Christ into the deserte doth plainelie shew that hee did iudge that place most convenient for temptation. Then if the Son of God was assailed by the Diuel in the desert, how feareth an Hermite or seclused person

person that can never be exempted? Therefore the surest way for a man is to seperate himselfe from the world, not with his feet, but with his affection, to expel it altogether from him, and his heart, fearing otherwise that departing frō this world, notwithstanding hee carrieth it vvith him. For as it is possible to be worldly & vicious living far from the world: So is it possible to leaue the world without flying into a desert, & to liue alone in the midst of companie: To be within a Courte or Pallace spectator of vanity and troubles, without participating of them: & in the midst of a babling multitude.

titude to talk only with himselfe, and to entertaine his thoughts with God: And in the meane time to employ his endeavors to the edification of the Church, stretching out his hand to the Erroneous, for to reguide them into the right way of Salvatiō, rather then to hide his Talent in the earth, and to cut himselfe cleane off from the bodie, and all civil society, as an unprofitable member. So did the Apostles and those glorious lamps which haue enlightened the church of God, and which shine to this daie amongst vs they being dead. I know well that the opinion of *Aristotle* in the beginning of

of his Politiques is true, that  
*He which is of a solitary disposition is either of a most diuine,*  
*or verie base spirit :* because  
that hee doth estrange him-  
selfe from al Societie, either  
for that hee hath vertues  
more then humane, or that  
hee is so contemptible and  
meane in respect of man,  
that hee is vnworthy to ap-  
proach neere him : But let  
him knowe which doth af-  
fect solitarinesse, because hee  
doth surpasse all men in vn-  
derstanding or vertue, that  
hee ought to repel that hu-  
mour, and to condescend by  
humility and meekenesse to  
the imperfections of others,  
labouring for the good of  
the

the Church or Commonweale, either by worde or worke. For what are al those perfections anie more then shadowes & obscure traces of those perfections which are in Jesus Christ? Notwithstanding he tooke vpon him our shape and conuersed amongst men, that there by he might saue them, and win soules to heaven. Therefore to conclude this pointe; If to fly from the world be a vanitie, how much more to follow it? If vices and torments do harbour in the desert, how much more in presses and throngs of people? Truelie if vanitie bee in every place, let vs saie that *Al is tor-*

*ment.*

*ment and affliction of Spirit.*

But in the mean time that Old age.

Man is busied about al these  
vaine conceipts while hee is  
pushing time with his shoul-  
der, endeavouring nothing all  
daies of his life but to rise, &  
to go to bed: to apparel him-  
selfe, & to make himselfe vn-  
ready: to fil his belly, and to e-  
vacuat his stomacke: Which  
is no more then a Circle of  
the selfe same importuning  
occupations: much like vnto  
a Millers horse that alvvaies  
treads one compasse: While  
hee is thus busied vvith such  
occasions, beholde olde age  
stealingly arriveth, to vvhich  
few doe attaine, and al desire.  
But if any doe peradventure  
gaine

gaine that time, they desire to haue it prolong'd to the vtmost. This age ( beeing as grapes vvhich haue lost their iuice, and as the sinke of mans life) is vvithout question the most vnhappy for those men that are worldlie: as on the contrarie it is the most blessed for such as are godly. For worldly men in this age are doubly possessed with waywardnesse; their feare and distrust doeth encrease; their iudgement waxeth weake, and begins to diminish. Wherefore wee doe wrongfully cal a melancholly humour, wisedome; or a disability sobrietie, because oldnesse leaveth not pleasure

sure, but pleasure leaueveth it.  
And therefore hee doth vn-  
deseruedly complaine that  
the time & manners of men  
are chāged into worse, while  
nothing is changed but him-  
selfe. For in his youth al  
things pleased him, if they  
were never so bad; in his olde  
age al things disliked him, if  
they were never so good;  
Like vnto those which being  
in a shippe thinke that the  
baukes moue, vwhen it is  
onely themselves. It is also  
a vice incident to this age  
for to speake much, be-  
cause they are no more able  
to performe any thing; and  
that they think also theselues  
most fit to propose precepts

to

to youth, and to declare  
thinges of time long since.  
Like vnto a declining state  
(as that of the Romane Em-  
pire) where there are manie  
talkers, but few valiant: & not  
much different frō the aged  
time of the world, where are  
many curious disputers, but  
few of the true religion. In  
this age also doeth encrease  
the loue of wealth, & earthly  
cares doe summon new for-  
ces against man; hee waxeth  
al gray, and everie thing in  
him beginneth thē to wither  
onelie his vices excepted.  
That ancient man of whom  
the Apostle maketh often  
mētion, being ready to dote,  
waxeth not olde in worldlie  
age

age, but then is hee in his full  
vigour. He then fore feareth  
approaching death, and hol-  
deth his life like vnto an Eele  
which slideth away. In the  
meane time he determineth  
of tedious designes, and hea-  
peth vppe riches as if death  
stoode a far off, and durst not  
appeare: The man hath least  
feare to dy when nothing of  
worth remaineth in him, but  
the very lees & dregs of life.  
Then doth hee prepare him-  
selfe least to gaine the future  
blisse, when age forwarnes  
him, & every gray haire doth  
ordinarily advertise him: yea  
many times death takes for  
a gage one part or other of  
our body, as an arme, or eie,

or

or

or legge to serue for an advertisement that he wil verie shortly fetch the rest. For old me are affianced to the earth by a long vse and habit: notwithstanding they are vnwilling to go to it, whē nothing remaineth in them but evil. *This is also a vanity and greate griefe of Spirit.*

Of death.

In conclusiō of al this vnprofitable & wearisome tra-vaile, behold the approach of death, before they haue learned to liue, much lesse to die. The most part of thē beeing taken out of this worlde before they know to what end they entred in. They woulde willinglie prolong the date of their life, but death admits

no composition: for it hath  
feet of wool, but armes of I-  
ron: it commeth insensiblie,  
but having taken once holde  
it never looseth her prize. To  
this pace or step man com-  
meth so slowly as possible he  
can: For if a ship should sinke  
amongst the waues two hū-  
dred leagues from land, not-  
withstāding every passenger  
would striue to swimme: not  
with an intent to saue his  
life, but to repell death for  
some minutes, and to render  
nature her last inevitable tri-  
bute. Every mā trembleth at  
this passage, and laboureth  
to settle himselfe here. The  
sole memorye of death,  
mournesfull funerals, and the  
reading

reading of Inscriptions engraven on sepulchres, doeth make the verie haire to stare and stand on end, and strikes man with an horror and apprehensio of it. Some represent death terrible to the aspect and deprived of flesh, others consider it with compassion mixte with dreade. Some particular man which not long since was cladde in filke and shined vvith Diamōds, is now assaulted vvith troupes of wormes, and breathes foorth intollerable fents, vvhile that his heire doth laugh in secret, and enioyeth the fruite of all his labour, which hee himselfe never enjoyed. And nevertheless

lesse in this his very dust and corruption doth appeare an ambition, and pride doth rest it self within his tombe. For then beholde stately Sepulchers, ingraued stones that reporte some famous actiōs, And prowde titles vppon his tombe set out with false narrations, to the ende that passengers by may say, Here lyeth a goodly stone and a corrupted body, *Surely this is a vanity of vanities, and one extreame vanity.*

But all these are as Roses Of Hell; in respect of the Thornes which follow: for the vanitie and travaile of this temporal life is a happinesse in regard of the torments of eter-

D

nal

nall death which doth swallow the most part of men. It is a large way which leadeth to perdition, and few do find the way of salvation. Death commeth here to levy soules for hell, and doeth enroule great and smal, learned and ignorant; rich and poore; yea many which are esteemed holy, and liue covered vnder the cloake of hypocrisie, to the end that they might goe to hell with the lesse noise, and not be staide by the way. This Hel is a place of flames, and yet there is perpetuall darknesse, where soules doe wake olde and yet never die; and where they liue continually to die; vwhere they  
burne

burne without consuming:  
 where they mourne without  
 compassion; are afflicted  
 without repentance; where  
 torment is without end, and  
 past imagination. There the  
 vnhappy rich man, which re-  
 fused to giue poore *Lazarus*  
 a crum of bread, doth nowe  
 begge of him a drop of vva-  
 ter, although vvhole rivers  
 bee not sufficient to extin-  
 guish his heare. What if the  
 Roddes that God doeth pu-  
 nish his Infants withall, doe  
 sometimes make them al-  
 most dispaire, and even curse  
 the day of their nativitie, as  
*Iob* and *Ieremie* did? What  
 are those afflictions that hee  
 doth oppresse his aduersarie

*Iob* 3. 1.

*Ier.* 15. 10.

Heb. 10.

withal? *It is a horrible thing* (saith the Apostle) *to fall into the handes of the liuing GOD.* For because hee saith in his anger, as it is written in the 32. Chapter of Deuteronomie, *I haue lifted my hande toward heauen, and said, I am the everliuing God; If I vvhether my glittering sword, & mine hand take hold on iudgement, I vwill execute vengeance on mine enimies, and will rewarde them that hate me.* Praised be God which hath delivered vs, and drawn vs from that burning furnace of hell by his sonne Iesus Christ, who (as S. Paulo saith to the Galatians) *vvas reviled for our sakes: and hath called vs out of perpetuall darknesse*

Gal. 3.

nesse to his meruailous lighte.

1. Pet. 2. 9. Is it possible for vs to bee ignoraunt what that torment is, and not knowe how much hee hath suffered for to retaine vs in feare, and to make vs knowe the greatnesse of the grace of God, & the excellency of our redemption in Iesus Christ his sonne who is also God eternallie blessed?

This whole precedent discourse hath led vs thorough all ages, and thorough all the most ordinarie conditions of humane life, yet in this voyage we haue knowne nothing but *vanity and torment of Spirit*. And it hath chieflie appeared, when we haue cast

How God frustra-  
teth our  
designes.

our eies vpon the diuine providence of God, which doth from the highest heavens view all the actions of man, not as an idle spectator, but as a wise conductor and iust iudge. And there frō aboue he laughs at the designs of great men, and frustrateth their enterprises, destroyeth their tongues and spirites of Babylonian builders, ruīneth their greatnesse, & breaketh their Scepters into shiuers; teaching man that hee is nothing but dust, and his vvisdome but meere blindnesse; To the ende that hee may learne to contemne the worlde, and transport his hopes from earth to heaven,  
and

and that having seene some  
beames of this terrestriall  
splendor, which vanissheth as  
lightning, hee doth saie vvith  
S. Peter . *It is good that wee bee* Luk.9.95  
*here, let vs make our selues here*  
*Tabernacles.* Happy is that  
man vvhich having vvell  
knowne the vanitie of this  
worlde doeth retire himselfe  
towards God: that he beeing  
in a sure haueu a farre off, &  
that being vnder his shadow  
as vnder a sure covered place  
may contemplate the ruine  
of the vvicked, the instability  
of their designes, the follie  
of their hopes, & the effects  
of the iudgement of GOD.  
Therevpon the Prophet Da-  
uid in the 92 Psalme saith al-

so O Lord how glorious are thy  
 workes, and thy thoughtes are  
 very deepe! An unwise man  
 knoweth it not, and a foole doth  
 not understand this. When the  
 wicked grow as the grasse, and  
 all the workers of wickednesse  
 do flourish, then they shall bee de-  
 stroyed for ever. It behooveth  
 vs hereto note carefully that  
 this Psalme is entituled *A*  
*song for the sabbath daie.* For  
 by it he doth advertise vs that  
 this meditation requireth a  
 quiet and resting spirit which  
 beeing restrained from the  
 presse of humane actions  
 doth range it selfe into the  
 house of God, according to  
 that which hee saith in the  
 73. Psalme, where hee doth

con-

confesse that the prosperitie  
of wicked men hath offen-  
ded him, and that hee could  
hardly digest it, vntil that hee  
had entred into the sanctua-  
ry of the Almighty, and con-  
sidered the end of such men.  
For to vnderstande vwhat the  
true happinesse is, and to vn-  
maske himselfe to the im-  
maginarie felicitie of this  
worlde, it is not necessarie to  
go to Philosophical schools,  
or to builde his resolutions  
vpon the opinion of the vul-  
gar, but to enter into the ho-  
lie house of God, and there  
learne what the difference is  
betweene the riches, vvhich  
he scattereth vpon this great  
multitude, and that vvhich

D 5;

he

he reserveth for his litle ons,  
 what the vncertainty of this  
 worldely prosperity is in re-  
 spect of the certaintie of  
 Gods promises. But with  
 what insensible chaines doth  
 Sathan lead men into perdi-  
 tion? How doth he triumph  
 over those which triumph in  
 this world? Howe they that  
 thinke themselves most sure  
 are vpon the point of their  
 ruine & pertual destruction?

Of the  
 vaine glo-  
 ry of mē.

Furthermore he doth cō-  
 sider how vaine the glorie of  
 man is, in that some one doth  
 boast of his particuler strēgth  
 wherein it is vnpossible for  
 him ever to equal a Bul: some  
 other doe glorie in their  
 beauty, when as it is onelie a

su.

superficial colour, which covereth the blood, bones, and braines, hiddeous thinges to see; It is also a thing that age & many maladies haue power to deforme. Some other doeth glory of his honour, and greatnes, when indeede he is posselt in this state with most trouble & feare, & lesse liberty, besides he is mouited so high, that he cānot fal but with breaking of his owne neck. Some other doth glory to be more drūk thē his cōpaniōs; but if his belly bee greater in capacitie then other mēs, notwithstanding it wil neuer exceed a barrel. *this is also a vanity with a like perversity.*

The misery of some conditions of men & nations.

Those former things are  
ge-

general; for vanities and miseries are common to all men, since that sin hath subiected mankinde to them: But notwithstanding there are some more then other, which are made examples of extreame miserie. As poore beggars, which are constrained through necessity to lie vpon the bare pauement; as gallie-slaves, and as those miserable wretches which are made mercenaries. The hundreth parte of humane kinde doth imperiously and impiously torment the rest; and those that are feeble & meane serue as prayes to the mightie. Amongst the Turks & Pagans which possesse three parts of the

the

the world, men are bought  
and sold in the same fashion,  
as horses in a faire. For the  
buyer marketh their sight,  
maketh thē shew their teeth,  
and feeleth the sinewes of  
their Armes and legs. Great  
Princes keepe Millions of  
chained slaues for to labour  
in making of sugar, in wor-  
king of Mines, to serue in  
Gallies at sea, & to performe  
such kinde of servilitie, that  
death is more tolerable to  
them then this kinde of life.  
There are certaine people  
which haue for the space  
of sixe monthes continu-  
all night, vwho liue in Ca-  
vernes, and in the extremity  
of the extreamest degree of  
cold.

coldnes haue no heat to cō-  
 fort them but onely cruelties  
 Others there are on the con-  
 trary, who liue among Sādes  
 continually scortched by the  
 Sunne, a Countrey barren in  
 frutes, & fertill in Serpents,  
 and Lyons. Our clymat in re-  
 spect of such intemperature  
 is as the garden of Nature,  
 where God hath plāted most  
 wealth and riches; but where  
 he hath reaped least fruite of  
 gracefull actions. And where  
 these naturall blessings are so  
 ill husbandred, that amongst  
 all that abundance there is  
 nothing to bee leene but mi-  
 sery and poverty.

*The vanity of the thoughtes  
 desires & iudgment of men.*

Now

**N**OW that we haue formerly and superficially represented as with a Coale the vanity and misery of our nature, & the actions of mā, lette vs now examine his thoughts. David in the 94. Psalme saith, *The Lord knoweth the thoughts of man that they are vanity.* For if anie could but make a true collection of his thoughts which haue only passed through his braine in one day: the confused multitude and variety of them, being all very foolish, would astonish him: The diuerse fictions and strange Ideas that painters conceipt in respect of these are nothing. For some man (when he

Idle & vnprofitable thoughts

Sueton.

he hath settled himselfe in his study, or some place where he thinketh to haue his spirit busied about the most serious affaires) doth then begin to count the quarees of his window, or, as the Emperor Domitian, to pursue little flies both with eie and hand. Some one againe perceiuing himselfe destitute of company, and being very pensive, doeth advise with himselfe what he would do if he were a King: or if that he had a million of crowns how he would spend the: or thinking of his owne domestique affaires, doth threed a chaine of tedious hopes, & by degrees becommeth very rich in his discourse.

course, at the conclusion of which he frustrateth all that imagination, and returning to the consideration of his present poverty, he moderateth his passions. Yea also during the time of Sermons & prayer (when God speaketh vnto vs, or wee to him;) our minds are abstracted, & thinking of some other thing; Therefore if our best actions are infected with idle cogitations, how much more our vnprofitable howres, and ill spent time?

These frivolous thoughts mixed with vaine desire, and a like ignorance do labor the minde, and giveth it no repose: For man in his solitarie thoughts

thoughts doth ruminare the evils past ; vexing himselfe with the things present and fore fearing things to come, yea those things that shal never happen : he changeth his doubtfull feare into certaine miseries: Many being miserable out of a feare that they shal be miserable: & many dying out of a feare that they shall die. Every day hath sufficient affliction to torment vs. For who can ever bee in ease, if all the past and future evils doe render themselves present to vs ; the first by our memory ; and the last by our feare. This naturall vnrest is the cause that man loveth change ; like vnto one that is

and guod

sicke

sicke, who desireth continually to change his bed: yet notwithstanding findes himselfe more distēpered in the last then in the first, thinking no repose to be but in wearinesse. For he alwaies carrieth his griefe with him, & findes little ease in chāging of sides: yea (I dare say) if God hadde placed man betwixt good & evill to take his choice of either, and, as it were, to cutte what hee thought good out of whole cloath, his blindnes is so great, that he would rather chuse the worst: or if he did make choice of the best, his perversity is such, that he would quickly convert it into ill. If God send such no griefes,

griefes, they will send themselves some. If their owne griefes doe not trouble the, the happinesse of others will torment them : and envy is more stinging then affliction.

Desires.

From it also doth it proceed that men desire alwaies they knowe not what themselves: they are greedy to desire, but weake to put in execution: as a bird that doth covet to fly, but useth only one of her wings. Also men are distracted with contrary cogitations: One complaineth that his wife is dead : Another that shee will not die. One mourneth for the losse of his children; another that hee hath some that bee very

grieving

wic-

wicked. One disturberth with  
 busines praiseth domestique  
 repose; and that opinion of  
*Saul* who did rather affect to  
 liue obscurely in the basest  
 poverty, then to bee exalted  
 to the highest dignity: ano-  
 ther being excluded frō pub-  
 lique commaunde doth not-  
 withstāding breake his own  
 necke to attaine it. Every  
 thing doth seeme to vs beau-  
 tifull, but that which wee  
 haue, & nothing delighteth  
 vs but that which we cannot  
 obtaine. Nothing doeth so  
 much reioice vs as the hurte  
 of another man: If some one  
 decay in fortune wee smile,  
 but it grieveth vs to see him  
 receiue any honour.

In

In this vanity of thoughts and vncertainety of desires doth appeare a great weaknes of spirit. For our affections are swaied more by gestures, and externall appearance; then by the thing it selfe. Like vnto some spectators at a Tragedy, who notwithstanding that they know the Argumēt to be fabulous & nothing concerning them: doe weepe out of compassion; when as they will not shed a teare for their owne vnfeined griefes. Some there be also that hang themselves out of despaire, which the selfesame houre would haue run away from the thrust of a sword, because that this  
last

last kind of death commeth accompanied with horroure and feare, whereas the former is so quickly dispatched, that the sight of it doth nothing amaze one. Opinions doe more governe vs then the things themselves, many doe sometimes eate meat which they knowe not, and yet they finde it pleasing to the tast: but after, when some one hath told them what it is; their conceit will make them so sicke at heart, that they will vomit it vp againe. Some others haue more feare of a mouse, or of a hen, or of a Toad, then of a sword: certainly such peevish weaknesse and fantasticall actions doe

doe governe our imaginati-  
ons.

Truely I knowe not how,  
but me study to deceiue the-  
selues. Some one will recite  
a tale for trueth, which hee  
knoweth to be most false; &  
that so often, & with so great  
an assurance that himselfe in  
fine doth belecue it. A hus-  
band that knoweth his wife  
to be deformed, notwithstanding  
because shee is painted  
and disguised, will begin to  
perswade himselfe that shee  
is faire: and shee her selfe will  
belecue it, and thinke to bee  
reputed so. How many bee  
there which belecue in a reli-  
giō because they wil belecue  
it? Which contest against  
their

their owne sense? Which say among themselves, that surely is absurd and not agreeable with the Scripture; I will haue it thus, and will beleue so This is to haue a constrained beliefe: not to haue his wil subiected to religion, but religion to his will.

The infirmity of mans iudgement doth especially shew it selfe in religion. For what hee thinketh touching the service of God doth manifestly appeare by his exteriour actions. In matters of newes wee doe sooner beleue one that hath seene it, then the common report: But in matters of religion it is contrary; for most doe fol-

E

low

lowe the vulgar opinion :  
which is as much as to main-  
taine that which is most ab-  
surd , and then to hide him-  
selfe amongst the multitude.  
If some one hath a desire to  
put out mony, hee requireth  
for such as are both faithfull  
and of ability , and will haue  
good assurance for it : But in  
matters of conscience with-  
out farther enquiry hee re-  
ferreth himselfe and opinion  
to the Curate of the same  
place wherein he liveth. Ob-  
serue many other things  
which follow , that any may  
easily perceave to bee most  
ridiculous. As , to cloath with  
silke and gold , the images of  
men, while that a poore beg-  
gar

gar goeth naked, which is  
the image of God. To put of  
the hat at the name of Jesus,  
and not to remoue at the  
name of Christ. To weare a  
Crosse hanging downe vp-  
on the belly, while that the  
belly is an enemy to the cross  
of Christ. In going to a baw-  
dy house, or returning from  
some wicked fact, to say cer-  
taine Pater nosters. To kneel  
down at the box which kee-  
peth the *Host*, when it retur-  
neth empty from some sicke  
body, as when it went full.  
To adore the *Host* passing by  
in a little box, and not to re-  
spect it in a mā's body, which  
is come newly from receiu-  
ing it. To make their Crea-

tor with wordes, and then  
presently to devour him with  
their teeth. To be insolent &  
deboished on day before lēt,  
and the next day following  
to be very graue & sorrow-  
full. To employ their blessed  
beades for to obtaine remis-  
sion of their sinnes. After the  
death of any great personage  
to cloath with blacke the I-  
mage of our Lady, to the end  
that she may participate of  
their griefes. To whip them-  
selues in publique for to cō-  
tent God, or to release a soul  
out of Purgatory. In honour  
of the Saintes to burne can-  
dles in the midst of day. To  
conclude, man hath forged  
many strange things in his  
braine

braine, and would haue God  
to approue them. Nay hee is  
come to that passe, that hee  
doth assume to himselfe the  
distribution of offices in Pa-  
radise; making one protector  
of a Country, another a hea-  
ler of some particular disease  
as if little Antes had power  
to dispose of affaires belong-  
ing to the Crown of France.  
*this is also a vanity of vanities  
and an extreame imbecillity of  
Iudgement.*

Our selues which haue  
the true word of God for a  
rule to frame our actions  
by, are not exempted; & our  
folly and vanity doth mixe it  
selfe with the sole verity of

E 3 God.

God. For in our civil actions if we haue need of counsaile, wee presently addresse our selues to some friends: But in matters of Gods diuine service we take counsaile of our minde and concupiscences, which are our domestically enemies. If mony be due to vs from one, wee had rather alwaies haue the mony thē his promise; in celestiall matters it is contrary. For the *Holie Gospel* is an *obligatiō*, by which God hath promised vs salvation, and hath sealed it with the bloud of his Sonne; but we had rather keepe the *obligatiō* then receiue the paymēt, which is due at the day of death, nay we do endeavor  
to

to prolong the date of it.

Some doe recorde in the Zonaras Emperour *Honorius* a greate simplicity, & childish weaknesse, that having a Henne nominated by him Rome, which hee did cherish, and so infinitely affect, that whē one came vnto him, and said that his Rome was lost, he answered very sorrowfully, *Alas!* shee was here but even now. But the other replying said, And please your Highnesse I speake not of a *Henne*, but of your city of Rome, which hath beene surprised and sacked by *Alaric Goth*. The Emperour hearing this was somewhat comforted, thinking that losse to be more tolera-

ble. Such is our simplicity we will not suffer one to touch our riches, but wee will endure any to entice vs to vice, to seduce vs into error, & to poyson our soules. It is a great folly to refuse a medicine because the Physitian is not eloquent. Why doe vve not then make account & estimation of the preaching of the Gospel, if the preacher be not eloquent, seeing that the holy Gospel is the medicine of our soules? Is it not then an extreame brutishnes for some vicious person to misprize the Holy writ, because it is not adorned with flowers of Rhetorique? what is the reason then that the  
word

worde of God doeth not please vs, If it bee not cleecked with flowers and composed with art, seeing that it is that sacred worke & doctrine of our recōciliation with God? We do not receiue willingly the correctiō of our parēts, if it be not very milde. *This is also a vanity, distast, and childish Humour.*

Touching our iudgement which we haue of others, either in esteeming or cōtemning them, it is most vaine & ridiculously ignorant. For if there be a questiō about burthens, we account him most strong which can carry the heaviest; on the contrarie about quarrels, wee esteeme

False  
iudgmēt

him the most valiant which  
cā beare nothing; attributing  
force and valour to weaknes  
and impatience. In matters  
of Ornament wee doe not  
iudge of the goodnesse of a  
sword by the beauty of a  
scabbard; nor of the mettle  
of a horse by the fairenesse of  
the Bridle and Saddle: why  
do we then measure our esti-  
matio of a man, either by his  
good or bad apparel? And if  
it be necessary that we salute  
one for the stuffe of his cloa-  
thes which he weareth, why  
doe wee not salute the same  
stuffe in the shops? Why do  
we iudge discretely in the e-  
stimation of vaine & triviall  
things, whenas in a matter of  
such

such importance, as of the estimation of man we are most void of reason? So some do respect a Marchant or Rent-gatherer, because he sumeth vp exactly his accounts, whē he liveth in such fashion that he cannot giue an account to God. Some labour to till their Gardens and other grounds, and by it win much praise, when as themselves are barren and bring forth no fruit of good workes.

We are as much vaine & childish in our feares as in any other thing. For as little Infants doe play with fire, & burne themselves, but feare when they see their father comming (masked with a frow-  
Vaine feare.

frowning countenance) towards them: So men desiring to dally with pleasures because of their lustre, at the length loose themselves amongst the; yet notwithstanding they fear God their Father, when he cometh to the vnder the maske of afflictions or death. Also mā doth ingender in himselfe either foolish or pernicious feares. Some one being iealous, that his wife doth affect others, ende voreth to espy & search out that which hee feareth to find: & by this meanes angereth her, so that shee seeketh to be revēged in such nature which he formerly suspected. Some other fearing to liue with.

without honor, comits such things that subiects his body to some cruell torment, and staineth the memory of him with perpetuall infamy. Some other feareth the want of riches, but he shal wat it, & die without it. Some againe feareth he shal dy before marriage; but God will attend that time, and by wedlocke vwill make him twice miserable.

When I consider vwhat Childish  
wisdom. humane wisdom is, I finde it agreeable to the Industrie of Moles, which digge vnder ground with much dexterity but are blind whē they come into the Sunne. So wee haue much skill in earthly affaires, to sell, to covenant, and to sup-

supplant any one ; But take one of these men which is most subtile in these things, and bring him to the brightnesse and lighte of the holy Gospell, and there he is altogether blind, and of a selfe conceit wil continue so. For during the time that he doth foresee futurẽ evẽts & alterations of estate, hee is ignorant of his own destruction; while that he discourseth on the affaires of kingdomes, hee is a slave to the Devil. And notwithstanding that blind iudgement of his dares contest against the ever living God; the folly and foolishnes of the childrẽ of darknes, against the divine wisdom

dome of the Father of light;  
And the discretion of mā, a-  
gainst the providence of the  
Almighty. For the wicked  
do cover themselves with si-  
lence, craft, and dissimulatiō:  
like vnto little childrē, which  
thinke that they are suffici-  
ently hidden when their eies  
are closed: beleeving that no-  
body seeth them, when they  
see no body. But in the mean  
time God perceiues them  
both naked & vncovered, y<sup>e</sup>  
better thē they know them-  
selves. For God is not only al-  
hand in holding and condu-  
cting the whole vniverse, but  
also all eie in seeing & discer-  
ning all things in it. The thic-  
kest bodies are to him trans-

parant, and darknes it selfe is  
to him light, & therefore the  
Prophet *David* doeth iustlie  
reprehend that foolish wise-  
dome in the 94. Psalme,  
where he saith *Vnderstand yee  
vnwise among the people: and  
yee fooles, when will yee be wise?*  
*He that planted the eare, shall he  
not heare? Or hee that formed  
the ere, shall he not see?* Nowe  
in this place he calleth them  
vnwise, not which are fooles  
and runne vp and downe the  
streetes; nor those private &  
particular men vvhich are  
without office; nor the hea-  
vy-spirited Commons: but  
such as are crafty, & manage  
affaires with dexterity, thin-  
king by their sagacity to co-

uer

ver themselves frō the vvise-  
dome of God; or to dazell  
the Eies of his sacred provi-  
dence. Like vnto the most dā-  
gerous Agues, which are vn-  
der the appearance of colde-  
nes: so the most ridiculous  
folly is that which lyeth vn-  
der the appearance of vvise-  
dome.

It behoveth also the faith-  
full to exercise his meditatiō  
and to bee Spectator of the  
actions & thoughts of men,  
and of al the vnprofitable la-  
bours of his life. For it is in  
humane life, as in a Faire,  
where there commeth tvvo  
sorts of people; one for to  
buy & sell; the other onlie to  
see. Man that feareth God, is  
like

like to one of those vvhich  
come to see, he is nothere to  
be idle, & searck for nothing,  
but to contēplate the works  
of God & humane actions:  
but he may say (whē he hath  
seene al the delights that the  
curious vanity of men can  
shew forth ) O how many  
things are there in this world  
which I haue nothing to do  
withall? What if during this  
contemplation some one do  
iossell or throng vpon him,  
or if one cut his purse, that is,  
doe afflict or depriue him of  
any thing, all that such a one  
will do, is, to goe out of that  
company, and knowing him-  
selfe to bee a stranger in this  
worlde will travell towardes  
his

his Country, where that celestial habitation is, pressing alwaies (as the Apostle saith) towards the marke for the price Phil. 3. 14. of the high calling of God in Christ Iesus. If the world contemne him, he will cōtemne that contempt, as knowing himselfe better then the worlde, and to bee called to a better hope: hee will esteeme the promised allurements of the worlde, vaine, the occupations of men base and importunat. And according to the example of *Mary* in the tenth of *Luke*, Hee vwill chuse the good part, which shal not bee taken from him: Concluding all his Meditations after the same māner as *Salomon* doth  
in

in the ende of Ecclesiastes:  
The ende of all, is the feare of  
God, and the keeping of his com-  
mandements: for in it is cōpri-  
sed the summe of mans being.

Nowe therefore after all  
this Meditation, let vs rest  
our selues vpon these two  
Maximes and propositions,  
which are the true foundati-  
on that zeale is ground-  
ed vpon. The first is, for to loue  
God, it behoveth to contēne  
the world. The second is, that  
for to contemne the worlde  
it is necessarie for the faith-  
full to know his own worth,  
noblenesse, and excellency of  
his vocation.

The first Maxime is taken  
out of S. Iohn in his first E-  
pistle

pistle, Loue not the worlde, nei- Chap. 2.  
ther the things that are in the ver. 19.

world. If any mā loue the world,  
the loue of the Father is not  
in him. For all that is in the  
world (as the lust of the flesh, the  
lust of the eies, and the pride of  
the life) is not of the Father, but  
is of the worlde. And the world  
passeth away, and the lust there-  
of: but hee that fulfilleth the  
will of God abideth for ever.  
Nothing doth so farre sepa-  
rate vs from the loue of God  
as our affectiō to the world,  
seeing that the holy Scrip-  
ture for to admonish vs doth  
call the world the kingdome of  
the Diuell. But as the Moone  
hath no light vnlesse frō the  
Sunne: So our soules haue

Ioh. 16. 13

not

not any lighte but by the regard of our God; and by a consequent neither more nor lesse: but even as the Moone doth loose her light whē she is hid within the shadow of the earth: So also doe our souls loose their brightness (for they are called in the holy Scripture *the Infantes of light*) when they molest and wrap themselves within the shadow of earthlie things, cares, and worldly concupiscences: which wee ought to tread vnder our feete according to the example of the Church, which as it is written in the 12. of the *Apocalyps* hath vnder her feet the Moone, that is, the mutable instabili-

ty

ty of these inferiour thinges.  
To this purpose also Jesus  
Christ would that *The penie*  
*should be restored to Caesar*, be-  
cause that it had his Image  
on it. Let vs therefore then  
giue our selues to God, see-  
ing that wee beare his ovyne  
Image. But the Inconveni-  
ence is, that we do oftenabo-  
lish the Image in rubbing it  
against the Earth, and pollu-  
ting our soules with world-  
ly thoughts and desires.

That wee may therefore  
misprise the earth, & all that  
the worlde doth promise, it  
requireth that wee come to  
the second point, which is,  
to know perfectly vwhat the  
worth and excellency of the  
faith.

Heb. 12,

faithfull is. For when as men  
by an vnfriendly amity, and  
cruell welwilling do sollicite  
some one to doe ill, which  
hath the feare of God, and to  
offende his conscience in of-  
fending God, It behoveth  
the faithfull to think in him-  
selfe: what? I that am a childe  
of God, and am of a celestiall  
noblenes, that am one of the  
first borne whose names are  
registred in heaven, shall I e-  
steeme the promises of the  
world, which when they are  
most certaine, they are too  
bale for me to meditate on?  
to delude the son of a Prince  
with an apple? To entice  
with silver the Sonne of the  
King of Heaven, to offende  
his

his father ? And after the  
ensample of *Esau* to sell my  
birth-right for a melle of  
pottage ? Such persuasions  
shall not by any meanes pos-  
sefle me. God will not afflict  
me with so great a blindnes.  
We are vnworthy to be fol-  
lowers of Christ, if wee doe  
not esteeme ourselues to be  
better then the worlde. Was  
it not for the loue of the  
faithfull that the world was  
framed ? Will not God rui-  
nate it againe for to reedify  
for the a fairer house in hea-  
ven, where shall bee the ful-  
nesse of glory ? For this hea-  
ven or climate is inferior to  
the worth and dignity of the  
children of God. You that  
F                      feare

feare God & trust in his Son,  
 knowe that it is you that vn-  
 derprop the world, and that  
 nourish the wicked in it.  
 Therefore the enimies of  
 God are bound in obligation  
 to you. For hee doth cōserue  
 the worlde out of a respect,  
 which he hath towards his  
 chosen and elect, whereof  
 some are mixed amongst the  
 evill, and others are yet vn-  
 borne. It is written in the 6.  
 of the Apocalyps, *That God*  
*doth attend untill our fellowe*  
*servants be accomplished.* And  
 therefore this is one of the  
 reasons why *that Christ doth*  
*Mat. 5. 13. call the faithfull the salt of the*  
*earth,* which is as much as a  
 little part amōgst mē, which  
 con-

conserveth the rest, and delayeth their destruction. For God conserveth the sinnefull because of the good, to the end that they should serue as medicines to them, and that the might and power of our aduersaries might serue to compell vs to the feare of God and to trust in his promises. Such being the excellency of Gods elect aboue the rest, it behoveth vs to respect the pleasures, riches, & greatnesse of the worlde, as things that are most ridiculous, and as the painted kingdoms which the Devill shewed vnto Christ. Like thole which from the highest part of the Alpes doe

looke into *Campania*, where  
the greatest Citties seeme  
like vnto litle Cottages:  
how much lesse and base will  
they seeme then, if they were  
discerned from heaven? Fro  
thence therefore it behoveth  
that the faithfull contemplat  
humane things, and that hee  
transport instantly his hearte  
to heaven, since that there is  
his treasure. And conside-  
ring fro thence the Pallaces  
of Princes, hee will esteeme  
them as habitations of Ants;  
& the turbulent murmuring  
of men, as the buzzing of an  
angry swarme of Bees; and  
contemplating from thence  
what things are most greate  
and apparant in the earth, he  
wil

will say, *The vanity of vanities that all is vanity.*

That Holy glory will not hinder Christian humility. For wee knowing the worthinesse of our selues, doe finde our dignity in Iesus Christ. If repentance doth humble vs, faith doth exalt vs: If we are nothing before God, wee are somewhat in God, & in his fatherly affections. And therefore in this the faithfull are contrary to worldly men. For they doe lift their eies to heaven by too much pride, but presse downe their heartes on the earth with avarice & incontinency: whereas the godly on the contrary hath his eies

which

F 3

vpon

vpōn the earth by humility,  
as the Publican which durst  
not lift his eies to heaven,  
but hath his heart in heaven  
by faith and hope. The con-  
tempt of this world pro-  
ceedes not out of a loue to  
himselſe; but out of a true af-  
fection to God.

*The wickednesse which  
now reigneth.*

**M**oreover the cōtēpt of  
the world born of the  
loue of God ſhall at  
length grow to hatred of the  
world, whē that beſides the  
vanity & miſery of it; he ſhal  
contemplate the miſchief &  
enmity againſt the Almight-  
ty, which there reigneth;  
when

when besides that vanity which some doe lay open to the view of all, hee wil represent to himselfe the iniquities which are closely kept, & the treasons, adulteries, murders, which are privately and lurkingly committed; when he shall consider the vials of Gods wrath and displeasure powred generally vpon humane kinde. For in the consideration of this world, it behooveth vs to leaue out no part of it, but to obserue all manner of Nations & people, amongst which there are many Pagans, which not only by a consequent, but also by expresse profession adore the Devill. The East Indies

dedicate their Tēples to him,  
and honour him with all re-  
spect. The West Indies are  
afflicted and tormented or-  
dinarily with evil Spirits. In  
most part of the North, lur-  
king deceits, and assuming  
strange shapes are very com-  
mō amongst the Inhabitāts:  
Sorcery is there an ordinarie  
profession; & the Diuel raig-  
neth without contradiction.  
In that Country, which did  
once flourish, where the A-  
postles had planted so happi-  
ly the *Holy Gospell*, the chur-  
ches are now changed into  
*Mosques*, and Temples of  
Idolatry. In the West, the  
head of the visible Church is  
become an earthly *Monarch*:  
&

& banks are erected in those places, vvhhere in time past was the house of God. Amongst those erroneous and envious people, are scattered the *Jewes*, which blaspheme against Iesus Christ, and having persecuted him in his life, do iniuriously wrōgh him after his death. The Country from whence come decrees and orders for Religio, hath in it publique brothell houses, and Sodomy is there an vsuall custome. Here it is also where doubts in religio that concerne a mans faith, are decided, in the midst of corruption.

There only remaineth in

**E** 5 the

the world a handfull of people which serue Iesus Christ in truth and veritie, and they can scarce receiue breath in this aire which is so contrary to them, being here as fishes without water, as the remainder of great Massacres, as pieces of boards scattered after the breaking of a great vessel: And yet neverthelesse amongst these few (vvhich are substracted out of the rest of the world,) Corruption doth encrease, as a Cancre or vlcer. Quarrels, vanity, superfluity in apparell, Avarice, ambition, sumptuousnes, which spendeth foolishly, doeth infect the one part of this smal troupe. For God  
is

is ill served in priuat families,  
their almes are colde ; they  
pray seldome ; & read neuer:  
In brieft a cōtagion of vices,  
by conversing vwith our ad-  
versaries , doeth infecte vs,  
which is the first steppeto su-  
perstition. For error creepes  
in to vs by vice, and spirituall  
fornication by corporall . If  
therefore where God is most  
purely knowne, he be there il  
served: How much more a-  
mōgst the rest of the world?  
If vices do harbor within the  
Sanctuary, how much more  
in the body of the Church,  
& habitation of the wicked?  
Therefore Christ doth right  
ly call Sathan, the Prince of  
the world, & *Peter* doth iust-  
ly

ly write in the 2 of the Acts  
Save your selves from that per-  
verse generation. For Sathan  
lyeth in ambush for vs all;  
this age is infectious: vices  
are like vnto glue; tēptations  
strong; our enemies mightie;  
our selves feeble & ignorāt;  
& the way of Salvation nar-  
row, and full of thornes; and  
few there be (saith Christ) that  
finde it. And those vvhich  
finde it, do not alwaies keepe  
it: but many, having knowne  
the truth, doe leaue it, and re-  
turne to their vomit. Let vs  
know then a place so dange-  
rous, that we may passe by as  
strangers, which do not only  
passe, but also run from it, fly-  
ing from the world, to come

vnto God. For we shal never  
haue repose vnlesse wee rest  
our selues vpon him. The hea-  
ven moveth alwaies, and yet  
it is the place of our rest: on  
the contrary the Earth re-  
steth alwaies, and yet it is the  
place of our motion. The  
*Quadrantes & Horologies* imi-  
tate the motion of Heaven:  
but the faith of the beleeuers  
doeth imitate the rest which  
is aboue all. *Vlysses* did more  
esteeme the smoake of his  
owne house, then the flame  
of an others; Howe much  
more the would he esteeme  
the flame of his owne chim-  
ney, than the smoake of ano-  
thers: We are here strangers,  
this

this is not our house, our habitation is in heauen. Let vs compare the smoake of this strange house, and the darknesse of the Earth vvith the beauty and splendour of our owne dwelling, which is in the kingdōe of Heavē. Here is the raigne of Sathan; there the kingdome of God. Here is a valley of teares; there the height of mirth. Here we sowe in sorrowe; there wee reape in Ioy; Here we see the light of the Sunne through two little holes, which are called the eies: there wee receiue light from God on every side, as if wee were all Eies.

There.

Therefore because God is  
all in all, to him be honor &  
glory in this world, & in the  
world to come. *Amen.*

*F I N I S.*

